THE

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OR,

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RELIGION AND MORALITY ARE THE BASIS OF HUMAN FELICITY.

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MORAL.

Address to young people.

PROVERBS. 7. 1, 2, 3.

Continued from page 294.

THE subject from which I have undertaken to address myself more immediately to the young people of the society embraces a field for contemplation of very wide extent. As yet I have given a few hints respecting certain practices they are strenuously to shun. Neither have I yet said all under the negative branch of the subject which I first contemplated and which at present appears incumbent on me to suggest to you. In the forenoon I observed upon a few practices incompatible with the reputation we should be solicitous to sustain. I shall now mention other vices which belong to the list against which you are to be guarded with equal resolution. This afternoon I shall make free remarks upon certain vices which I deem more hurtful to young men than any I have yet specified. All I wish is to be heard with candor, and if I should be guilty of an error set that to my account. But if you should judge the observations correct and well founded, it is most earnestly hoped, you will allow them their due influence on that system of conduct which you adopt.

IN connection with the forenoon's discourse, I go on in the next place to say, that profane swearing is a vice, against which you cannot be too resolutely opposed. The practice of using profane language has become very common with men of all ages, from the little child which just begins to articulate, to the grey headed old man, whose palsied limbs, and tottering steps admonish him that his last sands are almost run.

PERHAPS, scarcely a vice can be named which carries more decided evidence of a totally depraved mind than this. For while some of the dark catalogue of enormites have very strong temptations, the crime of profaneness seems to be an exception.

HOWEVER expert a man may make himself in the use of profane oaths yet nothing is gained. Nothing is added to his stature—no benefit is acquired. Is a man laboring under pinching poverty, cursing and swearing will render him no relief. Is he ill treated by his neighbor, foul expressions will not give him remedy. Or is he born down by oppression he will gain no redress by oaths and blasphemies. But does a man find himself failing

in reputation and loosing the confidence of his fellow creatures, will he imagine he can swear himself into their esteem. In this he must greatly err, for by every oath he sinks himself in the estimation, not only of the virtuous, but of the vicious. The vicious judge between right and wrong with no little correctness. They reprobate vices, they themselves pursue, and hold their very comrades in absolute contempt. The profane man, therefore gains nothing with his own party, but is a loser. But has a man, other motives for this infamous indulgence? would he be thought very courageous? Swearing abundantly, will not entitle him to true fortitude, unless you mean by fortitude having no fear of God before his eyes. The profane as often shrink at danger as any men living. But perhaps a man finds it difficult to make others believe him, and falls on this method to produce conviction that what he asserts is true. If this be the pretext, he very much misjudges. Profanety is made use of to confirm the truth of what is asserted weakens belief in that assertion and causes us to doubt. There is, therefore, no advantage to be gained by profaneness, as respects the opinion of others, but disadvantage every way.

But is there not an inward gratification in it, which vastly overbalances what is on the contrary, that richly repays the profane man for his profaneness? Here our appeal must be made to the swearer himself. And does he derive inward tranquility from this source? Does he feel the most delighted with himself when he has dealt the most liberally and gone to the greatest lengths in vilifying the Jehovah's name? Does he feel that he has greatly aided society, that the youth and parents who have the charge of youth will hold him in greatful remembrance for the part he has achieved and executed? Let men reflect soberly upon this matter, and if possible, if there be any advantage derived from profaneness identify it, that the world may know what it is—It is presumed you will meet me in opinion that the use of profane language, is worthy of no praise, has no reasonable plea in its favor.

But on the other hand is there not a host of evils flowing from this foul source? By this is not the name of the great God defied? By this is not the preserver of all flesh provoked! the saviour himself called on to crimson the guilt of profanation. This crime acted over, has an influence on community the most baneful. It is directly calculated to corrupt the youth, to defeat the endeavors of parental faithfulness, to take off all restraint from the tongue, and open the floodgates of the blackest crimes. For the different vices are so linked together, that if one is cherished, its concomitants will not be left undone. And what excuse can the profane man plead to cover his guilt; will he plead that others are in the fault as well as himself. That some of the foremost men in ability and office, sanction the same crime in their most common conversation. But is this a good excuse, will this cover you from guilt? Do you think to whiten your crime in the crimson of another? Or is any man so elevated and so consummate in skill, as to change vice into virtue. To do this the creature must become greater than the creator, and be able to control the very nature of things. Leaving this I proceed to observe upon the sin of intemperate drinking. This is a practice, which the young can never guard against with too great determination. There is no need of proving that which all are con

vinced; and one point about which men are unanimous is, that intemperate drinking is destructive in its effects. He who gives himself up to excessive drinking, at the same time sacrafices all that he has. He gives up property, health, reputation, usefulness, happiness, and the favor of God. For whenever a person has given place to this vice he has let in an enemy which will most certainly gain a final conquest. There is therefore, little encouragement in attempting to reclaim those, who have made any considerable advances in the excessive use of spirituous liquors. But there is great encouragement to speak to the younger part of community, upon the ruinous consequences attending this *vice*. They are generally uncontaminated with the fatal poison. They are on this side that boundary line, beyond which is almost certain ruin. It is of no little importance, to collect their tho'ts on this subject, and put themselves in a state of defence, against a foe which is making such devastations in the world. Young gentlemen, you will consider, how many men at your period of life, who had sustained a character unblemished by this detestable vice, who since have sunk into a practice, which has proved fatal to their character, their interest and usefulness. And could you look into futurity, and see the events of a few coming years, you would be wounded in beholding many who are temperate, and promise to be the supporters and guardians of the community, slaves to the most infamous of vices. Like Hazael, they would say am I dog that I should do this thing? they would view themselves worse than insulted for any one to lisp the suspicion concerning them; and yet they will finally come to this. This has fallen out in thousands of instances, and we may expect the like in future: But for this you may be thankful that you have not yet taken these dangerous steps which are connected with ruin. But upon this point you cannot be too strenuously guarded. Would you be safe, in humble dependence on God you must be fixed against the first imprudent act. Men who fall on this fatal rock, begin to go before they are aware. They are half down while they think they are erect.

Spirituous liquors were created, for the use of man and not for him to abuse. Every one therefore should be faithful to himself, and it is important that he be faithful in due season. And if thus inclined, we shall not consult feelings principally on this head, but reason and conscience. Ask yourselves, what is right? how much of this gift of providence is for my good? What may please others in this matter does not come into the question. Neither is appetite to rule you. Rectitude is to be consulted, and its decision to be invariably regarded. In becoming drunkards many are in danger, because they feel out of danger. Men often fall into sin by over rating the strength of their own virtue. Imagining their mountain stands strong, they are off their guard and taken on surprize.

Hence you will see the importance of constant watchfulness, of being always shielded and equiped against the lurking foe. The sin of this vice ought to have great weight with you as well as its ruinous consequences. Drunkenness, we have reason to conclude, is not only destructive to men in this world, but in that which is to come. It is awfully offensive in the sight of God and judgment is given out against this detestable suicide. It is a suicide, though not usually instan-

taneous. It progresses towards dissolution. For God's sake, and for your own soul's sake, withstand the fatal enemy. It is continually making conquest, but for the world become not a victim to his deadly weapon. And may God of his infinite mercy keep and save you through Jesus Christ.

From the EVANGELICAL MAGAZINE.

A Remarkable Interposition of Divine Providence.

Gentlemen,

WHEN I reflect on the many happy hours in my youth, spent in private conference, and praying societies, I can neither forget the men, nor yet the distinguished mercies of the Lord, who rendered them a blessing to my early instruction, edification, and consolation. And such as are able to realize the ideas of past friendship, and to associate the feelings of gratitude for the past, with the hope of enjoying in a very few days, or years, a still more pure and perfect communion with endeared but departed saints, will not condemn me for bringing to light, and rescuing from oblivion, any singular instance of the Lord's care and kindness towards his hidden ones, in the days of their pilgrimage; and the following, I hope, will prove both entertaining and instructing to the poor of Christ's flock.

IT has been often observed, that the Christain's greatest extremity is the time of God's gracious opportunity. Few things are more evident, than that some of the darkest dispensations in the experience of the saints, have been opportunities for the divine care and kindness to be made known and manifested towards them; and those temporal supplies, that are given in an extraordinary way, such as the ravens feeding Elijah, in a particular manner answer the designs of our Lord; they are the fruit of the wisdm of him who hath said, "*I will never leave thee; I will never forsake thee.*"

THOMAS HOWNHAM, the subject of the following providence, was a very poor man who lived in a lone house or hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to support a wife and two young children, save the scanty earnings obtained by keeping an ass, on which he used to carry coals from Barmour coal-hill to Doddington and Wooler; or by making brooms of the heath, and selling them around the country. Yet, poor, and despised as he was in consequence of his poverty, in my forty years acquaintance with the professing world, I have scarce met with his equal, as a man that lived near to God, or one who was favored with more evident answers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew: at which he seemed to be uneasy. I then pressed to know what relief he had found; and how? After requesting secrecy, unless I should hear of it from any other quarter, (and if so, he begged I would acquaint him;) he proceeded to inform me, that being disappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and distress found that

there was neither bread, nor meal, nor any thing to supply their place, in his house; that his wife wept sore for the poor children, who were both crying for hunger; that they continued crying until they both fell to sleep; and he got them to bed, and their mother with them, who likewise soon went to sleep, being worn ont with the sufferings of the children and her own tender feelings.

BEING a fine moonlight night, he went out of the house, to a retired spot, at a little distance, to meditate on those remarkable expressions in Hab. 3. 17, 19. Here he continued, as he thought, about an hour and a half; found great liberty and enlargement in prayer; and got such a heart-loathing and soul-humbling sight of himself, and such interesting views of the grace of God, and the love of his adorable Saviour, that though he went out on purpose to spread his family and temporal wants before the Lord, yet, having obtained a heart-attracting and soul captivating view of him by faith, he was so enamored with his beauty, and so anxious to have his heart entirely under his forming hand, that all thought about temporals was taken away.

IN a sweet, serene, and composed frame of mind, he returned into his house; when by the light of the moon through the window, he perceived something upon a stool or form, (for chairs they had none) before the bed; and after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread, about the size of our half-peck loaves. He then went to the door to look if he could see any body; and after using his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blesssing, and then awoke the children, and gave them a comfortable repast; but could give me no further account. I related this extraordinary affair to my father and mother, who both heard it with astonishment; but ordered me to keep it a secret as requested; and such it would ever have remained, but for the following reason: a short time after this event I left that country; but on a visit about twelve years after, at a friend's, the conversation one evening took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highsteed, which the people named Pinch-menear, on account of this miserly wretch that dwelt there. I asked what had become of his property, as I apprehended he had never done one generous action in his life time. An elderly woman in company said, I was mistaken; for she could relate one, which was somewhat curious: she said, that she had lived with him as a servant or housekeeper; that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loves of white bread. He then went to Wooler market, and took a piece of bread and cheese in his pocket, as usual. He came home in the evening in a very bad humor, and went soon to bed. In about two hours after he called up his man servant, and ordered him to take one of the loaves and the joint of meat and carry them down the moor to Thomas Hownham's, and leave them there. The man did so, and finding the family asleep, he set them at their bedside, and came away.

THE next morning her master called her and the man servant in

and seemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool, with two or three more neighboring farmers (who were always teazing him for his nearness,) to sup with him the night before; that he would not invite them in the market-place, as he proposed to have taken them by surprize near home, as two or three of them passsed his house, but a smart shower of rain coming on, they rode off and left him before he could get an opportunity: that going soon to bed he did not rest well, fell a-dreaming, and thought he saw Hownham's wife and children starving for hunger; that he awoke and put off the impression; that he dreamed the second time, and endeavored again to shake it off, but that he was altogether overcome with the nonsense the third time; that he believed the devil was in him, but that since he was so foolish as to send the meat and bread, he could not now help it, and charged her and the man never to speak of it, or he would turn them away directly. She added, that since he was dead long ago, she thought she might relate it, as a proof that he had done one generous action, though he was grieved for it afterwards.

THIS is the fact; let those that read make their own reflections.

J. R.

Deptford, Oct. 4, 1793.

Abstract of the proceedings of the Directors of the London Missionary Society, from the last annual meeting in May 1805, *to Feb.* 20, 1806.

PROCEEDINGS RELATING TO OTAHEITE.

IN the beginning of November last, a letter was received from the missionaries at Otaheite, dated 12th Dec. 1804, together with eight Journals of their intinerant labors, in various pars of that island, during two years preceding that date.

THE society having pledged themselves to the missionaries at Otaheite, to send out a medical man to join them there, have, for two or three years past, been training up Mr. Gregory Warner, under able teachers, for that purpose. On the 7th of October last, he was solemnly designated to the work of a missionary, at Spa-Fields Chapel, and has since embarked in the ship Sinclair for Port Jackson. Government has very kindly granted him a free passage; and governor Bligh having taken his passage in the same ship, Mr. Warner, together with any other missionaries who may seek an assylum at Port Jackson, have been strongly (and it is hoped successfully) recommended to his favor and patronage.

THE directors, in the instructions which they have given to Mr. Warner, have endeavored to meet and provide for the circumstances he may find himself in on his arrival at Port Jackson, as they respect the state of the missionaries at Otaheite; and have associated the Rev. Mr. Marsden with Mr. Warner in the deliberation and decision which such circumstances shall call for. And, it being of great importance to adopt a plan of more frequent communications with the missionaries at Otaheite, through the medium of Port Jackson, the Rev. Mr. Marsden has been authorized to appropriate any sum, to the extent of 300*l.* to be used, if necessary, as an inducement to persons residing there, to appoint one vessel or more to proceed to that island,

for the purposes of trade, and to take with them such missionaries and stores as may be ready, and to bring letters or parcels from thence for the Society.

Mr. HASSELL and Mr. Harris having requested some books for the schools over which they preside at New South Wales, the directors have ordered 20l. to be expended in the purchase of suitable books, for the said schools.

A POEM ON JUDGMENT.

Written by the Rev. Beriah Hotchkin.

(Continued.)

DEATH who for ages past had prey'd,
On all in mortal flesh array'd;
Had bound each monarch in his chain,
And made them feel his direful reign.

Now sees the awful solemn hour,
When he must feal a happier pow'r,
Which from him shall his pris'ners take,
His reign distroy, his jaws shall break.

Messiah's voice shall pierce the earth,
And give to millions second birth,
The grassy turf, the marble tomb,
Shall burst to give the pris'ners room.

Forthwith arise a thronging band,
More num'rous than the crowding sand,
Each soul who ere on earth had been,
Now sees, and hears, and lives again.

In various sizes they appear,
As they their former bodies bear:
Some rise an infant of a span,
And some appear the full-grown man.

In some appears the youthful page,
While others bear the trace of age;
But each a body strong receives,
As durable as him who gives.

Each body from the dead up-rear'd,
And for immortal life prepar'd,
Its former spirit does receive,
From him who both at first did give.

The righteous raised from the dead,
And made like Christ their glorious head,
Like saints in brilliant beauty shine,
And show a workmanship divine.

The wicked strong, but vile appear,
And made a weight of woe to bear,
Of glorious beauty are devoid,
Like vessels made to be destroy'd.

The dead all raised and prepar'd
To stand before their glorious Lord,

Messiah gives the high command,
That all before him now shall stand.

Swifter than tho't the angels fly,
Down thro' the regions of the sky,
The saints they gather with their hands,
In various climes and distant lands.

And bear them all on wings of love,
Up to the throne of Christ above,
To stand before his blissful face,
Dress'd in the robes of joy and praise.

Then back to earth they fly apace,
To gather all the wicked race;
The globe they search from pole to pole,
And drag each sinner from his hole,

With iron bands they bind their feet,
And bring them to the judgment seat,
To stand before their injur'd Lord,
And hear the sentence of his word,

Then down to hell they take their flight,
To regions of eternal night,
And rebel angels with their king,
Before the judgment seat they bring.

All being brought before his face,
The judge assigns to each his place,
where they the process all shall hear,
And witness to its justice bear.

"Ye angels place the chosen band,
On seats prepard at my right-hand
Where they shall join the sentence giv'n,
On all the enemies of heav'n.

The wicked place at my left-hand,
And keep them in their proper stand,
That all may to the bar be brought,
To try, and judge, each word and thought."

The sov'reign order being read,
Is momentarily obey'd,
And each is placed in that stand,
Assigned by divine command.

(To be continued.)

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